1:Huntingford E-4, 5 (1938-1939) 1953 FL6 Dorobo FL6

SOCIAL ORGANIZATION AND POLITICAL STRUCTURE

Social Organization

561 *Life Cycle*

Dorobo men pass through three stages: *getik*, uncircumcised boys; *murenik*, circumcised men; and *apaiisiek*, elders. Boys are circumcised between the ages of 15 and 18 years, and may marry at any time after circumcision when their circumstances allow. Some men in fact never marry at all, but live alone, getting occasional help from women in the settlement, and depending for sexual satisfaction on surreptitious affairs with wives of age-mates. Women are first *tipik*, girls; then *yoseik*, married women; and finally, when they begin to look old, *engitokisiek*, old women. Girls marry soon after they have been circumcised.

[304] [587] [887] [589]

Kinship and Behaviour

602 [171] The existing Dorobo relationship system, *tiliet*, is structurally similar to that of the Nandi, and uses a number of Nandi terms; but it is less regular and includes in the *tiliet* a larger number of persons than does the Nandi. Moreover, the collective term *macokor* (which I did not find in use as a true relationship term in Nandi) is used by the Dorobo as the proper term for a number of people terminologically differentiated by the Nandi.

601 Within the *tiliet* the chief terms are: In the third ascending generation, all males are *macokor* and all females *makikat;* in the second ascending generation, all males are *kuko* or *akui* and all females *koko*.

In the first ascending generation, the terms are: *papa* = father, father's brothers, and mother's sister's husband; *eiyo* = mother, mother's sisters, and father's brother's wife; *pukot* = father's sister; *konyit* = father's sister's husband; *mama* = mother's brother and his wife. Terms used by women are *sindet* = father's sister and father's brother's wife; *apulaiyo* = mother's brother; *eiyo* = mother's brother's wife; and *konyit* = mother's sister's husband.

In a man's own generation, his brothers, sisters, and mother's sister's son and daughter are *kesenda;* mother's brother's son and daughter, *mama;* and the son and daughter of his father's brother and father's sister are *macokor*. Women's terms which differ from these are: *apulaiyo* = mother's brother's son and daughter; *eiyo* = mother's sister's son and daughter.

In the first descending generation, *apaa* includes son, daughter, brother's son and daughter; *mama*, sister's son and daughter, and mother's brother's son and daughter; *macokor*, father's brother's children's children, and father's sister's children's children. In the second descending generation, both sexes are *akui*, except mother's brother's children's children's children, which are *mama;* and mother's sister's children's children's children, *kesenda*.

Among affines, wife's father is *pamoyo;* wife's mother, *poker;* wife's brother, *konyit* and his wife, *poker;* wife's sister *pukot* and her husband, *kipukotiet;* wife's brother's son and wife's sister's son, *apaa;* wife's brother's daughter and wife's sister's daughter, *pakuo*. Husband's father is *pakuo* and his mother, *poker;* husband's brother *konyit* and his wife, *sindet;* husband's sister, *kamati* and her husband, *poker;* husband's brother's children, *lakuet;* and husband's sister's children, *apulaiyo*.

602 604 In the *tiliet* it is the *father's brother* who stands out and occupies the special place in family life that the mother's brother does among the Nandi; not a few Dorobo did not know their mother's brother's name. Owing to the nature of Dorobo life, the father's brother is continually in contact with his brother's children, and his relations with his nephews are even closer than those of the Nandi *mama* with his nephews.

1: Huntingford E-4, 5 (1938-1939) 1953 FLA Dorobo FLA

patronymic from their father's porridge name. Younger sons generally take their patronymic from the father's nickname, or else from some circumstance in their own lives.

Circumcision

Boys are circumcised at the same intervals as the Nandi, and the Dorobo keep watch for the opening of the Nandi circumcision. Occasionally boys are circumcised in Nandi with other Nandi boys, but more often in the forest, as in the circumcision of 1928–30. Sometimes a Dorobo acts as operator for the Nandi. The whole procedure of circumcision (*tum*) is identical with that of the Nandi. Girls undergo the operation of clitoridectomy whenever there are enough ready to be done, and not at any stated intervals.

Age-sets

The Dorobo have borrowed the whole age-set system from the Nandi, and it works exactly as among the Nandi, with the same set-names and 15-year intervals synchronized with those of the Nandi. The reader may therefore be referred to the account of the Nandi system, p. 31. A slight difference in the sub-divisions called *mat* may be noted: the Dorobo have only three, called *Cogimich*, the senior; *Taparik*[1] or *Kipalkonyeh*, the middle; and *Ruwahanik* or *Kiptoimik*, the junior. A more significant difference is that the sets have no military or political force, for the Dorobo are not fighters, and the practical effect of the system is to introduce further behaviour patterns, as well as to modify the traditional rules of hospitality; for while no Dorobo would refuse to shelter one of his own horde, the degree of hospitality varies according to the age-set situation.

Political Structure

Land Divisions

The Dorobo live mainly in clan settlements divided between a number of districts or parishes (*korosuek*, sing. *koret*). Till about 1930 these settlements were in small clearings inside the forest; after 1937 they were spread round the outer edge of the forest.

The Clan

The clan, *oret*, is an exogamous patrilineal group with a name and a totem, *tiond ap oret*, the animal of the clan. The existence of eight clans is attested by genealogies and the census; three others are reputed to exist or to have existed, though none occurred in my records; they were, however, mentioned to me in 1927 as well as in 1938–9. Each of these clans has one totem, except Moi which has three, one of which it shares with another clan; it is not the totem which is important, but the group itself, the clan being a social group, not a group of people mystically related through their totem. The emphasis is therefore on the clan name and not on the animal, though marriage, nevertheless, is forbidden within the clan. An exception to this rule is found in the case of Moi, where intermarriage is allowed between people of different totems, an anomalous feature due possibly to the influence of the Nandi, among whom Moi marriages are common between people of different totems. (See p. 27.) There seem to be no restrictions either on marriage between clans (as among the Nandi), or on killing or eating the clan animal, which suggests that originally the Dorobo clans were non-totemic, and that their present totemism is a feature borrowed from the Nandi along with the clan names, which except for one of the reputed clans are all Nandi.

[1] The Nandi occasionally use *taparik* for this *mat*; it is a Nandi word meaning "the turves."

Is Huntingford E-4, 5 (1938-1939) 1951 FLA Dorobo FLA

side, adultery, and assault. In the first category, incest is punished under the authority of the clan council: the man is beaten, his hut burnt, his honey-barrels destroyed; the woman also is beaten. Witches might be killed under authority of the forest council. In cases of persistent disobedience to the council, the elders could call upon two or three men to leave the offender, by moral and physical persuasion, to mend his ways. Of offences in the second category, trespass has already been mentioned (p. 86). Theft, when not dealt with summarily, can be brought to the forest council, which can order payment of compensation. A man accused of stealing food may say, "If I am a thief, may this grass cut me," and place a blade of grass between his teeth. Adultery might be punished by the injured husband, who, if he killed the offender, had to pay blood-cattle. If a man incapacitates another by assaulting him, he must feed him till he recovers. Homicide of a Dorobo of another clan, though not involving primary sanctions, was a serious offence because it meant that the murderer had to get cattle in order to pay compensation. The usual number was nine head of cattle, though when the murderer was a very poor man living above the number might be reduced. The kind of cattle (male or female) did not matter. The murderer had to provide as many as he could, from his own herd if he had one, or by exchange from the Nandi, or by any other means, including theft. The deficiency had to be made up by his fellow-clansmen.

Summary

The Dorobo horde consists of a loosely integrated group of districts held together partly by the feeling that they are all Dorobo, but much more by the clan ties which cut across the district boundaries. The clan is therefore one of the chief institutions in the life of the Dorobo.

MAIN CULTURAL FEATURES

Camps

Housing

(a) **Forest type**: the *kocwogat*, in one or two as late as 1927, was a framework of sticks bent over to form an oblong, dome-shaped structure, covered on the outside with banana leaves and leaves of trees; height, 6 ft.; length, 11 ft.; width, 7 ft. (b) **New types**: the *kwiet* has a circular wall about 5 ft. high plastered with mud, and an almost flat thatched roof supported by a centre post; the *kut* is a hut of ordinary Nandi type, the walls of which are occasionally left unplastered.

Settlements in the forest, consisting of three or four *kocwogat* huts, were situated in clearings just big enough to hold the huts, and were approached by concealed paths which branched in a bewildering manner that made it impossible to find them without a guide. Settlements outside the forest are arranged in small groups usually close to the cultivated land.

Dress and Ornaments

Clothing is made largely from the skins of wild animals, and the forms are mainly copied from those of the Nandi, as are most of the ornaments, which include, among other things, iron wire armlets and leglets, necklaces, and married women's ear-rings (*tauk*). The ear-lobes are pierced and elongated (sometimes getting torn in the forest), and a small hole is bored in the top of the ear. Some but not all remove the two lower middle incisors. Hair is allowed to grow to a length of about 3 ins. when it is sometimes covered with a bladder cap, and sometimes dressed with red earth and fat. Occasionally a man has his hair done in pigtails like the Nandi.

Tools and Weapons

Axes and knives are obtained from Nandi smiths, the Dorobo making the wooden handles. Needles are made from old nails and bits of wire which the Dorobo

301 301 large discs of brass wire (*bat*, pl. *tuk*), which are hung from the ears by leather straps (*mwiito*; N. *mwiito*), to which are frequently fastened one or two cowries (*ndowiti*; N. *ndowiti*) (Text-fig. 18). These ear-rings are, as among the Nandi, the sign of marriage. Girls wear skins (*ekwiat*) or cloth (*angat*). They have armlets (*kwiti*, N.) and leglets (*ndapalwot*; N. *ngalwot*) of iron-wire, and necklaces of wire or beads (*mingati*). The edges of skin garments, both of men and women, are generally trimmed and stitched.

Mutilations of the Body.

304 (a) *Ears.*—In both sexes a small hole (*ngalwiti*; *Kony ngalwiti*) is bored in the top of the ear. This among the Nandi is the tribal mark, and it seems to be so among the Dorobo. Both sexes also pierce the lobes of the ears, and elongate them by inserting cylindrical blocks of wood (*kotik ap tiik*, N.), as among the Nandi. Ear-rings are hung from the lobes, which in the case of men are often broken by being caught by branches in the forest.

305 (b) *Teeth.*—Some Dorobo remove the two middle incisors of the lower jaw, like the Nandi and other tribes; others do not. This is done, they say, "*si ko-kuruna-it pich*" (in order that people may become beautiful).

(c) *Sexual Organs.*—Circumcision and clitoridectomy are practised. (See V, "Circumcision.")

Hair.

302 Men wear their hair moderately long; they put oil and red clay (*ngurut*, N.) on the hair, which sometimes becomes matted, as men often are Nandi, particularly women. The head is shaved periodically. Boys put red clay and oil on to the shaved head. Both old men and senior warriors wear beards and moustaches, though to no greater extent than the Nandi. In some old men the beard is even trimmed and pointed. Girls and women shave their heads periodically, and put oil on the shaved heads.

Paint.

Warriors paint their legs with red and white clay, as do the Nandi; they also put red clay on their heads.

Arts and Crafts.

305 [303] The Dorobo have few crafts of their own. They have no knowledge of metal-work, and there are no smiths; all their ironwork is obtained from the Nandi.

(a) Weapons of Chase and War.

411 These consist of bows (*kogeiyôn*), arrows (*kitiet*, *kiyoriotik*, *kiyokkyoniik*, N.; and *ndoroniik*); spears (*ekwarandoiot* or *warandoiot*); swords (*mondito*; or *ratuet*, N.); shields (*kokyet*, N.); and knives (*kondolwet*, N.). Spears, swords, and shields are obtained from the Nandi.

3:Huntingford E-5 (1921-1928)1929 FLA Dorobo FLA

Names.

Before a child is born, the spirit of an ancestor is called upon, and the child receives the name of that ancestor, which he retains throughout his life.[1] At circumcision, a man becomes Arap (arom), "Son of (he-and-so)," *e.g.* a boy named Kipoo, whose father's name is Kimirilig, becomes Kipoo arap (Ki)miriliq, and is known as Arap (Ki)miriliq. Both the masculine and feminine names are mostly Nandi.

55 [182] [281] [111]

Circumcision. (Tum.[a] X.)

The customs connected with circumcision seem to be very similar to those of the Nandi. Boys are circumcised at intervals of about ten years; the ceremony takes place after harvest, about October, when extra food is bought from the Nandi; the actual operation is performed in the early morning. In the case of girls, a circumcision is held when there are sufficient girls in a district of an age to be circumcised; only the clitoris is removed. Circumcision, as among the Nandi, and in ancient Egypt, is a form of initiation into manhood or womanhood, and is preparatory to marriage.

881 [304] [171] [582]

Marriage.

It is usual for Dorobo to have only one wife, as they are unable to support more. The price of a wife is paid chiefly in honey-wine. Before marriage the suitor gives to the girl's father as much honey-wine "as four women can carry." He also gives the parents honey-wine year by year after marriage, and he must give the father caps (*sendet*, pl. *sindwisiet*) made of the skin of the black monkey (*Colobus ellipsodon*). Nowadays, if a Dorobo has any cattle, he sometimes takes a second wife.

583 [585] [595]

Death.

When a Dorobo dies, his body is taken out into the forest, about 200 to 300 yards from his hut, and left for the hyænas (*kimurukat*) to devour.

764

Miscellaneous.

When a Dorobo thanks a person, he spits in the direction of the person, with or without saying "*Kongoi*," N. ("Thanks").

576

The Dorobo call each other in the forest by blowing horns of water-buck (*ibondit*, N.).

[203] [291]

Salutations:—

(a) Of greeting:—To men, "*Supai*"; answer, "*Chem-le*" (lonkin). To girls and women, "*Tilimonga*"; answer, "*Ipi.*"

(b) Of farewell:—"*Saiano*" (good-bye); answer, "*Saiano ak inge*" (good-bye to thee), or, "*Saiano ak ainok*" (good-bye to you).

Except "*Chem-le*" as the answer to "*Supai*," these are the same as in Nandi.

[1] The Nandi also give children "spirit names" (*koiset ap nik*), which, however, are seldom used.

3:Huntingford E-S (1921-1928)1929 FLÁ Dorobo FLÁ

142

one or two features which are worth mentioning; but these are far more likely to be due to environment than to be true racial distinctions.

The Dorobo are usually small in stature, averaging about 5 ft. 6 ins.; this, however, may be accounted for, because, like the Wambuti (Congo Pygmies), they are forest-dwellers.

[144] The Dorobo, like the Nandi and other Nilo-Hamitic peoples, are dolichocephalic, although not markedly so, and in some cases even inclined to mesocephaly. Their skulls tend to slope up from a rather flat frontal bone to the occipital, giving one rather the impression of very slight artificial cranial deformation. Unfortunately, we were unable to obtain any specimens of their crania; but, even if we had, I believe it would have been almost impossible to distinguish them from any Nandi specimens.

[131] For a black race their noses are narrow, being distinctly leptorhine, with a well-formed bridge; this may be accounted for by the fact that, although they live actually on the Equator, they live at an altitude of from 6,000 to 9,000 ft. in the dense forest, where it never really gets hot, and at night it is bitterly cold; hence they show very little tendency towards the true platyrrhine nose, so intimately associated with the tropics. On the whole, the lips of the Dorobo appeared somewhat thinner than those of the Nandi.

Colour of Skin.—The younger children, who presumably have never been out of the forest, were of a distinctly lighter colour than the average (*cf.* Congo Pygmies). Otherwise the Dorobo were of the same colour as the Nandi.

That the Dorobo are habitually hearded, and have hair on their bodies and legs, is an absolute fallacy. It is true, however, that several of the old men whom we met had beards, but no more so than their Nandi neighbours. We met none with hair on their bodies or legs.[1]

Hair.—In hair classification the Dorobo are typical Ulotrichi.

304 [191] *Artificial Deformation and Mutilation.*—The Dorobo, like most Nilo-Hamites, pierce and elongate the lobes of the ears, and it was interesting to note that, in a great many cases, among the old men, these lobes had been broken by being caught by branches in the forest.

The Dorobo usually extract the two middle incisor teeth of the lower jaw. They also practise circumcision and clitoridectomy.

[1] We emphasize this point, because there seems to be an idea that the Dorobo are a "hearded" people, *e.g.*, Mr. Hobley in *Man*, 1905, 39, p. 30. Whatever other sections of the Dorobo may be, the Kimelilo-Kipchephendi certainly are not more hearded than any other tribe. [114]

3:Huntingford E-5 (1921-1928)1929 FL6 Dorobo FL6

892
142
372

FIG. 1.—ELDER WEARING FUR CAP "SAKENUT."

FIG. 2.—ELDER MAKING FIRE WITH FIRESTICKS "PIENET."

142
30
29
304

FIG. 3.—OLD WOMAN "ESUTOGIT," WEARING EAR-RINGS "TAÑE," DENOTING THAT HER HUSBAND IS STILL ALIVE.

FIG. 4.—TWO GIRLS "SIMBOBORÓNIK." THE GIRL ON THE SPECTATOR'S LEFT IS WEARING A NECKLACE OF "LEPEYUWET" SEEDS AS A CHARM AGAINST THE EVIL EYE; THE NECKLACE IS OF THE NANDI TYPE. THE GIRL ON THE RIGHT WEARS A BEAD DECORATION ON HER HEAD OF A NANDI TYPE. BOTH ARE WEARING "ENTIK-AP-ITYIK, OR BLOCKS OF WOOD IN THE EARS.

[Facing P.378, A]

7: Wayland N-5 (ca. 1926) 1931 FL6 Dorobo FL6

Physical Characteristics.—The Wanderobo, although on the whole shorter in stature than their neighbours, are by no means a dwarf race. They resemble, very closely, the Dodotho and other tribes of Karamoja (Pl. XXVII, Figs. 3 and 4). A few measurements are appended. 142

The Village.—The Wanderobo village (*chesw*) is characteristically situated on the edge of a very steep or precipitous slope (Pl. XXVIII), and has an inner and outer stockade, added to which every hut (*ko, yukui*) within the village is itself stockaded. Within the village the huts are grouped in twos or threes so as to communicate, by means of a small opening in the stockade through which one can only crawl, with a tiny compound in which there are two or three groups of cooking stones. Similar doorways, easily closed by means of a raft of sticks tied together, lead from one compound to another. The whole effect is very much that of a compact maze. The huts are very small, but some of them have two stories (Text-fig. 20), the lower for habitation and the upper, which opens at the side, for storing grain and property; 361 342

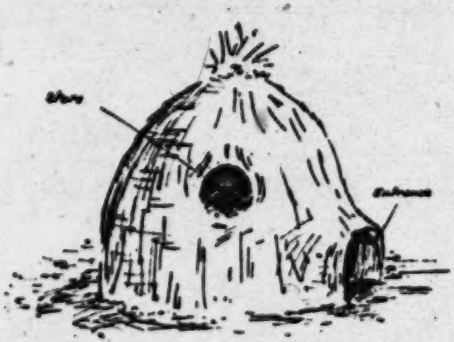


FIG. 20.—AN ANDEROBO HUT (*Yukui*).

they are built of grass, and in some cases the entrance has a little portico. The compounds and huts are kept very clean, and all dirt and rubbish is swept up and dumped outside the village, the limit of which, away from the scarp, is determined by a semi-circular drain that protects the village from run-off during rains. 356

Dress and Adornment.—This is essentially the same as that found among the Labwor, except that cicatrization, apart from the *segwa*, seems to be but little practised. 291 [304]

Livestock.—The Wanderobo are essentially a race of hunters, but they have obtained a few goats from the Dodotho, and they keep dogs. 231 177

Agriculture.—Cultivation is on a small scale, and is generally undertaken at a distance of some miles from the village, in a valley from which they procure their water. The Wanderobo are the tobacco growers of Karamoja, and as an example of the shortness of tribal memory it may be noted that the people say they have always grown tobacco (*lotob*). In addition to this they grow a little semsem (*sunem*), indian corn (*nyaburrigi*), and millet (*ripp*). A form of 241

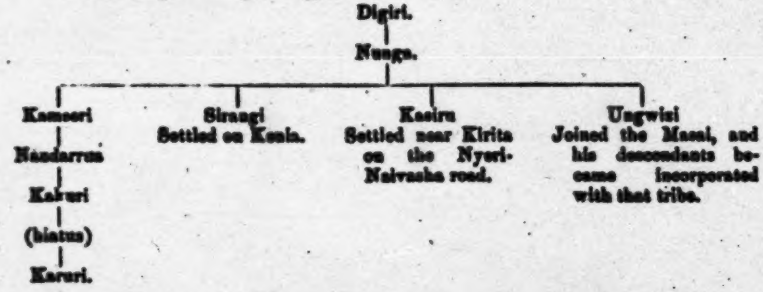
Notes on the Dorobo People and other Tribes; gathered from Chief Karuri and others. *By C. W. Hobley, C.M.G.*

101 The true Dorobo people are called Asi by the Kikuyu people and call themselves Aggiek (or Oggiek) or Ogiechue.

Mr. Hollis tells me that the Nandi call them Okiek (singular Okiot), the Masai Il-Torobo (singular Ol-Toroboni).

131 [648] 173 614 [769] They inhabited the whole of the East Africa highlands from Nandi to Kenia before the Masai invaded the country. The most important clan among the Aggiek is the Digiri (*see* MAN, 1905, 21), the name Digiri being that of their earliest known ancestor. Digiri, however, appears to have lived so long ago that all details about him are lost, and the first ancestor remembered by most is one Nunga, who was a very powerful person, and nearly all the Aggiek are said to trace their origin to this chief.

The following is their genealogy :—



614 [304] [191] Kameeri, Sirangi, and Kasiru are now the names of three clans of the Aggiek.

Before the Masai came none of the Aggiek circumcised and they all spoke one language. The totem of the Aggiek is the ant-bear, which is called Ungaro, they do not eat carnivorous animals or birds of prey, but eat all other animals and birds. [262]

[173] [648] The Digiri have a distinct legend of the invasion of the Masai: they describe how one day a Digiri hunter on the Eunso Narok saw a great company of people coming from the north; the hunter was afraid and hid among the rocks, but he was seen,

D 197 /15 cont./
the El asiti also have their own idiom, which will be briefly discussed at a later place.

M 197 802 184 D 197 802 D M 771 304 619 [197] D M 174 619 [844] [876] Corresponding to the uniformity in language, the number words are the same among the Masai and Wakuafi, whereas the Asá and El asiti have their own words for only a few numbers, but in general always make use of the ones used by the other two branches. One finds a complete correspondence for all three branches in their religious view, and the manner of circumcision customary among both sexes. The peculiar circumcision of the boys is practiced by no other people at all, with the exception of one lineage of the Tatoga, closely related to the Masai people. In birth and death, too, all three have the same customs, while in the rest of their customs one finds only unessential differences which are based solely on the difference in their external way of life. The most striking proof for the three branches' belonging together, however, lies in their descent.

The people as a whole are divided into three large tribes, the Il aiser, the El mulelyan, and the El mengana, each of which is made up of a number of lineages, and every Asá, as well as every Ol kuafi and Ol massani, is a representative of one of these lineages.

P M 614 613 If we now concern ourselves further with the ethnography of the Masai in particular, which is at the same time that of the Wakuafi, we are thereby including the ethnographic traits of the entire people; the stressing of individual differences that have developed among the Wandorobo in the course of time and under the influence of changed conditions will be reserved for the third part.

/16/

Second Part

I.

000 **Tribes, lineages, sublineages. -- The En gidoñ lineage. -- The chief: his rule and policy, magic medicines, genealogical tree, village, ceremonies, foods. -- The sorcerers. -- The El kiborōn lineage. -- The rainmakers.**

M 614 613 Every tribe (en gischomi) is divided, as has already been mentioned, into a number of lineages (ol gelata, el gelat). Among these, in turn, one distinguishes principal lineages (ol gelata kitok)

/253 cont./

302 [171] [412] [304] [754] manner as among the Masai, but here the eyebrows are also shaved by both sexes. The nails are cut with an ordinary two-edged knife. The two middle lower incisors are not broken out for everyone. Hair and nail cuttings are thrown away or hidden at some distance from the kraal, so that they will not fall into the hands of an evil sorcerer, who would be able to make from them sorcery leading to a sickness for their former wearer.

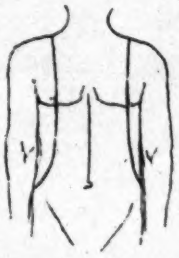


Fig. 87.

302 531 [386] The young men and girls color their entire bodies with a paint made out of fat and red earth (ol garia), or the former also only legs and lower arms, and then wipe off the color again in serpentine lines (lama) that run parallel an inch apart. After killing an elephant [171] the happy hunter paints his chest with three lines, the two outer ones of which go from the collarbone over the nipples to the hips, the middle one from the chest to the navel (Fig. 87), or they paint

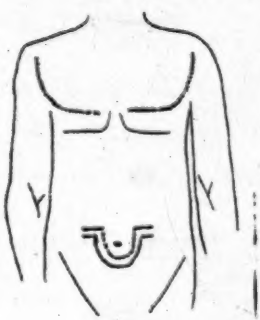


Fig. 88.

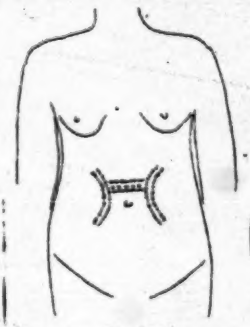


Fig. 89a.

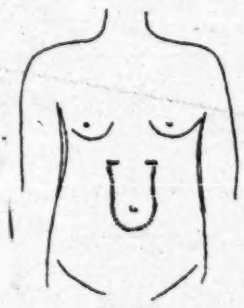


Fig. 89b.

their whole bodies, with the exception of the abdomen, with white and red stripes (like the Masai warriors). The former painting they [192] call katadiridi, the latter they designate with the Masai word en gituñguat. At feasts the men draw a line with the powder ol mogoñgora = root, from the upper lip upward over nose and forehead to the hairline. Boys (Fig. 88) and girls (Fig. 89) tattoo the lyre 304 figure /254/ of the Masai, the latter also another similar one on the 171 abdomen. Not infrequently one also finds on the face of the women [531] the etched-in ol kigerot design, which has been discussed for the Masai.

/431 cont./

142 (2). Palpebral fissure set somewhat obliquely and slit wide. Head hair shaved. Head, from the crown view, rounded, egg-shaped with narrow front end, somewhat flattened at the occiput. From the occipital view, crown and parietal protuberances project angularly. Crown is arched and lies toward the back. Sinciput high, occiput more strongly arched out. Face is broad-oval and in profile orthognathous. Hair edging of the forehead angular-crooked. Forehead high, steep, full-arched. Nose medium-sized, low, rather broad, root of nose flat toward the forehead, bridge of nose somewhat concave, tip blunt and directed straight out, nostrils roundish, alae flat. Lips thin. The two middle lower incisors have been pried out. The gap arising from that has had the effect that the grinding down of the corresponding upper incisors has not taken place parallel to the original chewing surfaces. Rather, the latter stand at an angle of 75° to the (vertical) inner edges of their teeth. The left outer incisor of the upper jaw is missing. It has been pried out, allegedly because it was painful. In general the teeth are small and broad. The ear lobes are considerably enlarged, upper edges of the auricles doubly pierced. The breasts are pendulous, conical, and rather large. The areola of the nipples is very large and a glimmer lighter than the nipple. The latter is very large, strikingly big and projecting. Foot medium-arched. First toe juts out. Hand slender, long-fingered. Nails small, as long as they are broad. Legs thin and straight. Woman has given birth to four children. [163] and is looking forward to her fifth confinement. A large tattooing [304] on the abdomen.

No. XXXXIII.

Sanaschi, ♀, about 28 years old, a native of the steppe south of Kilimandscharo. Lineage: 'L eng-adji-nanjugi.

/432/

♂ 'L eng-adji-nanjugi ♀ El morinjero ♂ El barmangig ♀ El ba sindé

♂ ♀

♀ Sanaschi

18: Merker--590 G-5 (1895-ca.1908) 1910 FL12 Masai
Dorobo FL6
Asa

/432 cont./

142 Medium fat. Soft parts medium firm. Skin color: forehead and cheek dark gray-reddish-brown (between 28 and 29), chest and palm of hand somewhat darker (28), back of hand and nipple black-reddish-brown (27). [304] Larger tattooing on the abdomen. Color of the iris: dark-gray--yellow-brown (between 1 and 2). Palpebral fissure set somewhat obliquely and slit wide. Head hair shaved. Head, from the crown view, rounded, egg-shaped with narrow front end, moderately rounded at the occiput. Transverse profile of the occipital view symmetrically rounded. Crown is arched and lies toward the back. Sinciput high, occiput more strongly arched out. Face pointed-oval. Profile slight general prognathism. Chin somewhat projecting. Hair edging of the forehead angular-crooked. Forehead high, steep, full-arched, clearly visible frontal protuberances. Nose medium-sized, low, broad; saddle nose; root of nose very moderately deepened toward forehead; bridge concave; tip blunt and directed straight out; nostrils roundish, alae flat, their lower edge slightly curved upward. Lips moderately thick. The two lower medial incisors have been pried out. Between the two corresponding upper ones there is a natural gap of 5 mm.; through grinding the chewing surface of the left one stands at an angle of 60°, that of the right one at an angle of 75°, to the (vertical) inner edge of its tooth. Analagous to the grinding down of the middle incisors is that of the outer ones and of the canines on each side. The set of teeth is strikingly ugly because of the grinding down of the teeth. The teeth are medium-sized to small. The ear lobes are considerably stretched, the upper ear-edges doubly pierced. Breasts pendulous, conical, large, rather flat. Areola of the nipples large and of the color of the nipple. The latter is medium-sized and not very projecting. Foot medium-arched; first toe juts out. Hand medium slender. Nails small, as long as they are broad. Legs rather sturdy and, except for a rachitic curvature [163] at the shanks, straight. Woman has given birth to four children.